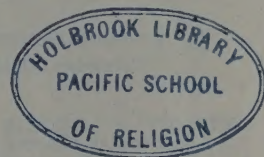


FEDERAL COUNCIL

Bulletin

VOL. XXIX, No. 4

APRIL, 1946



AN APPEAL TO THE CHURCHES

Heartbreak is the portion of humanity today. Hordes of uncared for little children drift across Europe and Asia. Homeless wanderers, broken families robbed of every earthly possession, still struggle blindly to find some ray of hope. The aftermath of war, added to the bitter hate and greed which gave it birth, has overwhelmed mankind with woe unspeakable.

It is human greed and human ignorance which keep the larder bare for hundreds of millions. The fellowship of starvation can but prepare the way for anarchy and desolation more terrible than war itself. When countless homes are blasted and destroyed, then bitterness eats corrosively at the protective walls of brotherhood. In the spiritual vacuum left by war fresh wars of hate boil up to engulf new victims. Thus hope becomes as deep a need as bread.

The rebuilding of life and hope in Europe and Asia and Africa calls not alone for material gifts of food and clothes and for the physical reconstruction of church institutions. It awaits as well such resurgence of the life of the spirit as will cause the churches to bring to bear upon the problems and issues of our time the penetrating insights of the Christian gospel. To help bring this to pass is to share in Christian reconstruction.

To a bruised and beaten world the Church must show Christ's mercy and His love. We cannot be the means of shortening His arm when the cure of human ills awaits the healing of His touch. Every branch of the Christian church must call its members to faith and sacrifice. We must lay open our inmost hearts to the accents of Christ's words—"As you did it to one of the least of these my brethren, you did it to me."

Shall Christ go unfed and unheeded in the bleakness of unbridled fear and need? What is that in thy hand? GIVE, O Church of Christ!

—The Federal Council of the Churches of Christ in America

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

AMERICAN COMMITTEE FOR THE WORLD COUNCIL OF CHURCHES

New York, N. Y. April 2, 1946

NATIONAL CONFERENCE OF CHURCH LEADERS RACE RELATIONS MEETING

Lincoln University, Pa. April 22-24, 1946

UNITED STEWARDSHIP COUNCIL

Columbus, Ohio April 27-29, 1946

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE

New York, N. Y. May 9, 1946

NORTHERN BAPTIST CONVENTION

Grand Rapids, Mich. May 21-26, 1946

PRESBYTERIAN CHURCH IN THE U.S.A.

Atlantic City, N. J. May 23, 1946

PRESBYTERIAN CHURCH IN THE U. S.

Montreat, N. C. May 23, 1946

UNITED PRESBYTERIAN CHURCH

Tarkio, Mo. May 29, 1946

REFORMED CHURCH IN AMERICA

Buck Hill Falls, Pa. May 23, 1946

ASSOCIATION OF COUNCIL SECRETARIES

Lake Geneva, Wisc. June 17-22, 1946

CHURCH OF THE NEW JERUSALEM (SWEDENBORGIAN) NATIONAL CONVENTION

Kitchener, Ont. June 18-24, 1946

DISCIPLES OF CHRIST, INTERNATIONAL CONVENTION

Oakland, Calif. August 6-11, 1946

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Milton, Wisconsin August 20-25, 1946

PROTESTANT EPISCOPAL GENERAL CONVENTION

Philadelphia, Pa. September 10-12, 1946

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Federal Council Bulletin

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNITONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Russian Orthodox Church of North America

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXIX, No. 4

APRIL, 1946

THE EDITORIAL OUTLOOK

A Prayer

Our Father in Heaven, we pray for sensitive hearts in this time of great need. May a new spirit of generosity control and direct us, so that we shall gladly share what we have with others, whether we possess little or much.

May the spirit of Him who for our sakes became poor that we through His poverty might become rich, cause us to give generously for the relief of suffering and hunger, of our brother-man in all parts of the world.

So, today we would rededicate ourselves to this high service as Christian burden-sharers and Christian burden-bearers. In these Lenten days, especially, may we walk the way of self-denial, sacrifice, and love. We ask in the name of our compassionate Lord and Saviour Jesus Christ. Amen.

Jesse M. Bader

National Family Week, May 5-12, 1946

President Truman has issued a call for a strong support of National Family Week. This is a week whose purpose is to highlight the need of secure family ties for this nation and for the world. The new world which we seek cannot be soundly built on unhappy or chaotic domestic relationships. National Family Week is observed with parallel programs by Protestant,

Roman Catholic and Jewish groups. Civic and educational agencies coöperate.

If America builds up its homes, homes will build up America. If America allows its home life to disintegrate, nothing else can be sound or wholesome. In spite of the persiflage about modern persons being born in hospitals, fed in restaurants, etc., every human being needs close and warm ties of love and unity such as only homes can give. Good homes, happy homes, dependable homes create an inner strength at the very heart of life.

While economic and political security must be provided for the nation and the world, emotional security also is an immediate personal need of every human being. This is created when our home ties are warm and dependable and is destroyed when they are cold or precarious.

Church and home are natural allies. Neither of these can get along well unless there is fruitful and creative coöperation between them. Both are instruments of God for getting love expressed in human life. Churches have a major part in Family Week because Christian family life is one of their greatest concerns.

Specific program suggestions for National Family Week and the family life program throughout the year can be secured from denominational and interdenominational offices.

The Intercouncil Committee on Christian Family Life has prepared a leaflet entitled "Family Week in Home and Church." This can be secured by sending a stamp to the above Committee at 297 Fourth Ave., New York 10, N. Y., or 203 N. Wabash Ave., Chicago 1, Ill. It sells at \$1.00 per 100.

Bishop Oxnam's Opening Remarks at Special Meeting

First paragraphs of the opening address by the President of the Federal Council

Christianity is never more creative than in an hour of crisis.

It was in a dark Garden near a Hill, soon to be dishonored and hallowed by a Cross, that our Lord resolved "not my will but thine be done." In the darkness of crisis, it is fitting that we should remember our sons who sleep beneath white crosses in far-off foreign fields, and repeat again the sacred words of our blessed Lord, "Thy kingdom come. Thy will be done on earth as it is in heaven." Our common faith must become a common purpose that eventuates in a common act. The Kingdom of God must be built on earth.

This is a conference in which we shall center upon the question of program. It is a challenge to action. We shall seek to discover the concrete means by which the Christian ideal shall come alive in the practices of the common life. We are resolved to lay hold upon the measures whereby the ethical ideals of our faith may be translated into the realities of world law and order, of economic justice, and of racial brotherhood.

Protestantism is strong enough to enjoy self-criticism and to profit by it. Whenever a religious institution attempts to censor the critics it reveals inner weakness and fear of the morrow. It was Dick Sheppard who said, "When the trumpet is needed the flute will not suffice" and finally concluded "I fear the dominant instrument in the orchestra of Christianity is the flute." The flute speaks of costly raiment, of the ballroom, and of the minuet. The trumpet summons to khaki, to battlefield and to the march.

If I sense the spirit of contemporary Christianity, we are done with genuflections and pageantry, the pretty parades of peace, the sorry spectacle of pomp and privilege. We weary of the minuet, and are no longer interested in full-length mirrors before which episcopal leaders may be assured their prerogatives are on straight before they attempt the highly polished floor. We no longer see talent in the ability to dance with a lovely little creature called Mademoiselle Tactfulness and evade all the issues of contemporary society. No, we hear the clear call of the trumpet. It summons men to take the Christ with seriousness and to follow Him into the uttermost parts of the earth, resolved that His Will rule in all the activities of men. I believe men are ready to wear the fatigue uniform of service, to stand unflinchingly upon battlefields where the issues of economic justice are determined and the victories that mean racial brotherhood are won, to advance if need be by way of the Cross. This conference will be one in affirming "Lead on O King Eternal, the day of march has come."

We know that the new world needs new men. It is at the altar that the soul is made ready for battle. Men who would wage spiritual warfare must be equipped with the weapons of the spirit. The Church must kneel before the altar of her Lord in an act of corporate and individual repentance. We have all sinned and come short of the glory of God. The quiet but insistent command of Christ "Ye must be born again" summons sinful men to a full and complete acceptance of Christ as Lord and Saviour. He is the Way. He is the Truth; He is the Life. In Him the Word became flesh and dwelt among us. The ultimate became intimate. Perfection came alive in personality. The moral law was revealed in His life and teaching. The loving and just father whom Jesus revealed stands ever ready to forgive. We rejoice in the moral law, and bow in adoration before the Creator who would voluntarily limit Himself to give man freedom so that personality might flourish. But we know that in the freedom that God has given man, there lies the privilege and responsibility of free choice. We can choose to do evil. We can choose to do good.

It is fitting and proper, therefore, that this conference shall consider first the primary subject of evangelism, Christ's command, "Follow Me" must sound throughout the churches of the nations. Religious education must teach for a decision just as the sermon must preach for a verdict. The evangelistic endeavors to which our churches are at this moment giving themselves will add literally millions to their membership. The basic consideration in this great endeavor is to bring to all the knowledge of sins forgiven, of Christ's abiding and redeeming love, of the assurance of being sons of God, and the compulsion to live lives expressive of such forgiveness and of such love. "Love so amazing, so divine, demands my soul, my life, my all."

Why the Geneva Meeting Was Significant

The main thing about the Geneva meeting of the Provisional Committee of the World Council was its fresh evidence that a worldwide fellowship of churches actually exists. This was more important than any organizational plans about the Council itself. The reality of the fellowship, of which the Council is the visible expression, was manifest at Geneva in three special ways:

(1) *In the full reconciliation between the churches of the Allied and of the ex-enemy countries.* Outstanding leaders of the Evangelical Church in Germany like Bishop Wurm and Pastor Niemoeller were present and accepted membership in the Provisional Committee. They sat side by side with leaders of liberated countries like Bishop Bergraav of Norway and Professor Kraemer of Holland, who had suffered bitterly under the German occupation, but there was no tension or strain between them. They were not antagonistic but brethren. The representatives from other countries voiced their gratitude for the witness borne during the war by men like Wurm and Niemoeller; they, in their turn, confessed the failure of the German Church in not having stood out against evil Nazi policies more effectively. Viewing the present situation, all united in calling for justice for the German people as over against the Potsdam decision which is resulting in the cruel mass deportation of ten

millions of Germans from their homes in the Eastern provinces. Geneva gave convincing proof that there is a fellowship in Christ which can survive the disruptions of war.

(2) *In the clear recognition of the partnership of the Eastern Orthodox Churches in the ecumenical movement.* Although some of their leaders have been members of the Provisional Committee from the beginning, the political turmoil in which they have been living has been so great that not many of the Orthodox churches have yet made official decisions to join the Council. But the eagerness with which the six Orthodox representatives at Geneva shared in all the planning for the future and the warmth of the fellowship between Orthodox and Protestant left no doubt that the Council is to develop as a federation in which the ancient Catholic heritage and the heritage of the Reformation will both be treasured and will reinforce each other.

(3) *In the strengthened place of the "Younger Churches" in the Council.* None of those in attendance were more truly ecumenical in outlook than the invited representatives of the younger churches. The former lack in the Provisional Committee, which, as appointed at Oxford and Edinburgh in 1937, included no leaders of the Younger Churches, was corrected by the creation of six additional places, in order to make it possible for leaders of the churches of Asia, Africa and Latin America to participate in the making of all plans and policies. The joint decisions of the International Missionary Council and of the World Council of Churches to collaborate in several projects—notably the new Commission on International Affairs and the World Conference of Christian Youth in 1947—are also happy indications of the large place which the Younger Churches may now be expected to occupy on the World Council's horizon.

Report of Columbus Meeting

This issue of the BULLETIN is devoted chiefly to a report of the Special Meeting of the Council held in Columbus, Ohio, March 5-7. The excerpts from resolutions adopted by the meeting are substantially those given in the *Information Service* for March 16, 1946.

Bishop Oxnam's Presentation of the President

MR. PRESIDENT, on behalf of the Federal Council of the Churches of Christ in America, and of the churches whose representatives are here assembled, allow me to express our gratitude for the honor your presence confers upon us.

There are, Mr. President, 212,336 Protestant churches in the United States. Some of them are the small but precious chapels of the open country, and some are glorious cathedrals of the great city. In New England, the white spire of the templed hills; in the Rockies the simple structure of the mining camp; but to them all free men go to worship God according to the dictates of their own conscience. And in these churches, Mr. President, a prayer is offered Sunday mornings. I have heard it since early childhood. "Most heartily we beseech thee, O God, to grant thy blessing upon thy servant, the President of the United States."

I have made bold to read from this prayer because I would assure you, Mr. President, that you are in our minds and hearts in these hours of crisis, and that in the churches of this nation is the firm resolve to translate the ethical ideals of religion into the realities of world law and order, of economic justice, and racial brotherhood. In the loneliness of leadership, we trust there may come to you, Mr. President, an awareness of many millions who are not far away and are eager to follow when led up the steep trails that mark the discovery of measures that give effect to the demands of the moral law.

It is appropriate in free America that the President of the United States should speak to the churches. The Federal Council of the Churches of Christ in America is the churches themselves in actual coöperation. Every church that belongs to the Federal Council is a member by the democratic decision of its highest governing body. Each delegate was chosen by the church he represents. More than twenty-seven million church members are here represented in the largest coördinated coöperation of Christians in the nation.

You are familiar, Mr. President, with the extraordinary support given by the churches in forming the United Nations Organization. Equally effective work is being done in the fields of economic and racial tensions. Primary emphasis is given to evangelism in an hour when a new world desperately needs new men. Mr. President, you were a soldier. Our soldier sons are returning to our churches, literally by the millions. But tens of thousands of them sleep beneath the crosses. We are resolved to build a world worthy of them; a peaceful world, a just world, a brotherly world. We know there is no more important question we can put to these splendid sons who have preserved our freedom than "What is your faith?" Hitler declared "To the Christian doctrine of the infinite significance of the individual, I oppose with icy clarity the saving doctrine of the nothingness of the

individual." We have seen the results of that faith instilled in a nation and backed by force. We turn to the Christ who believed all men were of infinite worth. We believe moral law is written into the nature of things, that there is One Father of us all. "One World" was a great conception, but "One Family" is greater. And so, Mr. President, we summon our youth to commitment to the Christ, who revealed in his person the faith that leads to life abundant.

Mr. President, we are all members of the Holy Catholic Church—here are Eastern Orthodox, Anglo-Catholics, Protestants. We believe in religious liberty, and are resolved to maintain and extend it until every man shall possess the privilege of worshipping God according to the dictates of his own conscience. We desire that freedom for every Roman Catholic, for every Jew, as well as for ourselves; and are convinced there is a simple principle that should govern in the whole question of religious liberty. It comes from the highest authority and is: In all matters of religious liberty, do unto others as ye would be done by. It is, therefore, with great eagerness that we await your message on the Place of Religion in our American Democracy. Ladies and gentlemen, The President of the United States.

Welcome to Brides from Abroad

Bishop G. Bromley Oxnam, as President of the Federal Council of the Churches of Christ in America, has sent out a letter of welcome under the title "Brides from Abroad, the Churches of America Welcome You." Former president, Bishop Henry St. George Tucker, also shared in the planning of this welcoming letter.

Through chaplains at ports of debarkation, this friendly welcome is being distributed to the incoming brides as they arrive in the United States. It is earnestly hoped that ministers and church people everywhere will follow up this welcome which says "We trust that you and your husband will attend immediately the church of your choice. If you are not already known, introduce yourselves to the clergyman. You may be sure of a cordial reception." The Welcome closes with the words "You are to be an American. Join in American life and be a vital part of the Church of Jesus Christ in which people of all nations of the world are joined in fellowship. May God bless your coming among us. May you prosper in your family life and feel truly at home here."

Ministers and church workers may secure copies for postage by writing to the Federal Council of Churches.

President Truman Appeals for Spiritual Awakening

Excerpts from an address by the President of the United States to the Special Meeting of the Federal Council.

FRIENDS of the Federal Council of Churches of Christ:

We are a people who worship God in different ways. But we are all bound together in a single unity—the unity of individual freedom in a democracy.

We have just come through a decade in which forces of evil in various parts of the world have been lined up in a bitter fight to banish from the face of the earth both these ideals—religion and democracy . . . Dictatorship, by whatever name, is founded on the doctrine that the individual amounts to nothing; that the state is the only thing that counts; and that men and women and children were put on earth solely for the purpose of serving the state.

In that long struggle between these two doctrines, the cause of decency and righteousness has been victorious.

In our relations abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work. They create situations which call for hard decisions, for forthrightness, for courage and determination. But above everything else they call for one thing, without which we are lost. They call for a moral and spiritual awakening in the life of the individual and in the councils of the world.

The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival.

If the world is long to survive, the gigantic power which man has acquired through atomic energy, must be matched by spiritual strength of greater magnitude. All mankind now stands in the doorway to destruction—or upon the threshold of the greatest age in history. Only a high moral code can master this new power of the universe, and develop it for the common good.

When the sages and the scientists, the philosophers and the statesmen, have all exhausted their studies of atomic energy, one solution and only one solution will remain—the substitution of decency and reason and brotherhood for the rule of force in the government of man.

If men and nations would but live by the precepts of the ancient prophets and the teachings of the sermon on the mount, problems which now seem so difficult would soon disappear.

That is the great task for you teachers of religious faith. That is a supreme opportunity for the church to

continue to fulfill its mission on earth. The Protestant church, the Catholic church, and the Jewish synagogue—bound together in the American unity of brotherhood—must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh for an Isaiah or a Saint Paul to reawaken a sick world to its moral responsibilities!

The need for this moral awakening applies to all men and women everywhere, but it applies particularly to the youth of today from whom the leadership of tomorrow will come. The aftermath of a major war always includes an increase of juvenile delinquency. Sometimes it is the fault of the boys and girls. More often it is the result of everything that is abnormal in war—including the absence of fathers and mothers in the armed forces or in business or war industries.

We shall always be grateful to the women of America, who have performed such an outstanding service to our country during the war. In some cases, however, this patriotic devotion to the national interest has resulted in unavoidable neglect of children. Smaller children were taken care of through the help of the government in child care centers. But this could not be done in the case of older children. We are now paying the social penalty for failing to provide adequate supervision and guidance for many of our children during their formative years.

Whatever the cause, the need is now pressing and unyielding. The younger generation of today yearns for moral uplift. To the parents of the nation—and to you of the churches of God—has come the responsibility of helping them on to the right path.

And one of the ways we can all help not only the youth of the nation but all men and women is by the provision of decent homes. To make up for the lag in home building during the years of the war, this country has embarked on the most ambitious civilian housing program in our history. Every possible resource of Government will be used to reach our goal of 2,700,000 low cost homes within the next two years. Nowhere can the influence of deep religious faith and ethical living be more adequately felt than in the homes of the nation. The spiritual welfare of our people of tomorrow is going to depend on the kind of home life which our nation has today.

That is why it is so important that all churches throughout America cooperate in the "National Share the Home" effort. If each congregation of the 250,000 churches and synagogues in this country would open their spare rooms to only four veterans, one million veterans and their families could receive temporary shelter until new houses are available.

Nothing could be more helpful in reaching the goal of

a decent home for every American—and by that I mean Americans of all races and religions and of all income groups—than the active coöperation and inspiration of the churches of the nation. By working in your local communities where the primary job and responsibility lie, you can help make this program the success which it must be. For home life reflects the nation's life. It must conform to an ever-rising standard.

To raise that standard should be, and is, the constant aim of your government and the underlying basis of its policies. It would make the effort so much easier if people and nations would apply some of the principles of social justice and ethical standards which have come down to us from Biblical times. All the questions which now beset us in strikes and wages and working conditions would be so much simpler if men and women were willing to apply the principles of the golden rule. . . .

As among men, so among nations—nothing will do more to maintain the peace of the world than the rigorous application of the principles of our ancient religion.

We have tried to write into the Charter of the United Nations the essence of religion. The end of aggression, the maintenance of peace, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak nations—by these principles the

United Nations have laid the framework of the Charter on the sound rock of religious principles.

The United States expects to support that Charter. It expects to defend that Charter. It expects to expand and perfect that Charter. And we are confident that all the other United Nations expect to do the same.

Now that victory has come, that has stopped. But throughout the world there are now millions and millions of men, women and children who still look to the rich and powerful nations of the world for help. Principally they look to the people of the United States for help. Not help to fight an enemy, nor help for luxuries and extravagances—but just help to keep themselves alive, help in the form of food and clothing, the barest necessities of life. Of course we cannot feed them all. But we can go a long way.

As your President, I appeal to you again—and to all Americans everywhere—to prove your faith and your belief in the teachings of God by doing your share to save the starving millions in Europe and Asia and Africa. Share your food by eating less, and prevent millions from dying of starvation. Reduce your abundance so that others may have a crust of bread. In short, prove yourselves worthy of the liberty and dignity which you have preserved on this earth, by helping those less fortunate who have been starved by the dictators for so many long years and who still starve even in liberation.

New Publications

Easter to Pentecost Program. Suggestions prepared for the use of denominations and local churches for the fifty days from April 21 to June 9. Issued by the Department of Evangelism. Price 3 cents a copy. Obtainable from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

The Return to Japan. Report of the Christian Deputation to Japan, October-November, 1945. An attractive 64-page booklet describing conditions in Japan as they were seen by the deputation from the Federal Council, the World Council and the Foreign Missions Conference of North America which went to Japan soon after the close of the war at the suggestion of Christian leaders in that country. Some of the chapter headings are: The Attitude of the Japanese Toward Their Late Enemies, The Heads of States, The Christian Community, the Christian Schools, the United Church, The Women and Youth of Japan, the New Opportunity in Japan, and Relief. Published for the Federal Council and the Foreign Missions Conference by the Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Price 25 cents a copy. Obtainable also from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

The Church and Land Tenure

An International Conference on "The Church and Land Tenure" will be held May 14-16 in New York, under the joint auspices of the Rural Missions Co-operating Committee of the Foreign Missions Conference of North America and the Committee on Land Tenure of the Committee on Town and Country which serves the Home Missions Council, the Federal Council and the International Council of Religious Education. The committee in charge of the program is Rev. M. R. Zigler, Chairman, Mr. John H. Reisner, Vice-Chairman, Dr. Joseph Ackerman, Secretary.

The sessions will be devoted to a consideration of the situation of land tenure in various nations and the relation of the organized churches thereto and are being organized mainly for the staffs and members of church boards who are interested in the church and agriculture in the United States and throughout the world. Other interested persons are expected to attend.

Some of the persons invited to take part in the program are as follows: D. G. Lossing Buck, China; Dr. S. Neale Alter, Near East; Rev. Allan Huber, Philippines; Rev. Ira Moomaw, India; Dr. H. A. Wieschoff, Africa.

Please notify the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y., if you will attend.

Council Actions at Columbus

THE following excerpts indicate the main trends of the messages and actions adopted by the Federal Council at its special meeting at Columbus, Ohio, March 5-7. The complete texts of the messages will be available from the Council.

World Order

"The people of the earth now have a new opportunity, under the Providence of God, to bring in an order of brotherhood, freedom and justice. . . . Our dedication, therefore, is to the progressive realization of the dignity and worth of man in every area of life—political, economic, social and religious; to the world-wide achievement of man's individual freedom, under God, to think, to believe, and to act responsibly according to the dictates of his own conscience. . . .

"The problem of world order is complicated by the fact that nations differ in their religious, social, economic, and political patterns. This is particularly true in the case of the Soviet Union and the western democracies. . . . In the effort to relieve tensions which arise from differing convictions, we dare not compromise our faith. Standing firm in our convictions, we must persistently seek sympathetic understanding, encourage every friendly negotiation, and undertake constructive tasks of common concern. . . .

"The Charter of the United Nations expresses, in considerable measure, the principles of justice and mutuality to which, as Christians, we are committed. . . . We call upon our government to choose competent delegates. . . . We pray that God will grant our leaders wisdom and power to invest the Charter with the healing qualities of reconciliation and good will. . . .

"The representatives of the United States in the UNO should immediately seek agreement on a comprehensive plan for the progressive reduction of military establishments throughout the world, for the universal abolition of peacetime conscription, and for the outlawry and effective control of weapons of mass destruction.

"In the initial use and continued production of atomic bombs, the United States has given and is giving sanction to these weapons of mass annihilation. We believe that this policy must be changed. Our nation, having first used the atomic bomb, has a primary duty to seek to reverse the trend which it began. . . .

"We are gratified that the Commission on Human Rights has now been established. We support the recommendation adopted by the Preparatory Commission of the United Nations that the Commission on Human Rights shall direct its labor towards such objectives as (a) the formulation of an International Bill of Rights; (b) the formulation of recommendations for international declarations from governments" on all matters of human rights.

"All but one of the states administering territory under League of Nations mandate have already declared their intention promptly to negotiate trust agreements. . . . We express the earnest hope that the colonial powers may speedily give further tangible evidence of their purpose . . . to promote the well-being of dependent peoples . . . and . . . assist the progressive growth of their free political institutions. We strongly support the position of the American delegation at the London meeting of the General Assembly, that the states members of the UNO seek to vitalize the provisions of the Charter with respect to non-self-governing peoples. . . . We call upon our government to commit itself at an early date to apply the principles of trusteeship to such areas as may be detached from Japan. . . ."

"We . . . urge that all applications for membership by neutral and former enemy states" in UNO "be given prompt and sympathetic consideration. . . .

"We urge Christian citizens . . . to support the economic purposes of the United Nations and its related agencies for stabilization and reconstruction. We . . . commend the proposals of our government for an international trade organization . . . We urge that generous material aid be given by the United States to help countries impoverished by the war to rebuild their economic life. We recognize that the proposal for an extension of credit to Great Britain, now before the Congress of the United States, represents the kind of practical assistance which is imperative for world order. We also urge that permanent machinery be established under the Economic and Social Council to help meet world needs for emergency relief, when UNRRA comes to an end.

"A prompt start should be made to undertake" the progressive development of international law. We call upon our government to accept as law of the land such international laws as are adopted by the United Nations. We further urge our government to accept compulsory jurisdiction in the International Court of Justice. . . .

"We reaffirm our belief that such territorial changes as may be defined in the peace treaties should conform to the natural long-term aspirations of the inhabitants. . . . In the treaties presently to be negotiated, colonial peoples involved should be assured independence or self-government, within a fixed term. To that end, genuine international trusteeship should be provided for them through the United Nations. We believe the reparations should be limited to productive capacity over and above that required to maintain average living standards. . . .

"We accept the fact that the settlements . . . may . . . require subsequent improvement in the light of experience and the moral standards of mankind. We hold that the primary concern in the peace negotiations must be justice to vanquished as well as to victor. . . . The churches of Christ cannot condone the punishment of whole peoples.

No lasting peace can be built upon revenge, or be founded upon oppression. . . .

"Until there is a moral transformation in the hearts of men and nations, the threat remains that the world again will choose the road which leads to war. This is the warning which the churches of Christ must utter. . . . Brotherhood is now the spiritual imperative of survival. It is an inescapable obligation, upon those who have heard the call to Christian discipleship, to witness to their faith in their daily lives; to live it in their own parishes and communities, as well as in the world community. . . ."

"To carry out this program there must be (1) a development in the spiritual life of the individual; (2) his integration into the world-wide body of Christians; (3) the projection of Christian principles into the treaties of peace; and (4) their expression in the life of the United Nations. . . .

"Christians are not bound by their own limitations. Through repentance and God's grace, we can find spiritual resources beyond ourselves for the fulfillment of Christian duty. . . . To these resources of the spirit is added the strength of the Christian fellowship, as present reality and future promise. . . . The Church can become a new beacon of faith when Christians of the world develop one mind and heart in Christ. The growth of Christian fellowship despite the barriers of war, and the outward sign of this fellowship in the World Council of Churches, are marks of hope for our time.

"Beyond the resources that we can grasp is the infinite providence of God. . . . Men may fail to repent of their evil and may thus bring suffering and disaster upon themselves. Yet Christians will stand firm in the faith that God's purposes will ultimately prevail."

Evangelism

"Our nation has been thrust into a new role of power and leadership in international affairs. We are eager to have our country fulfill its mission by accepting its position in the councils of the nations, and by promoting, upholding and defending those Christian values which have been associated with our national heritage.

"We call upon the churches to unite in the resolve to win the people of this nation to Christ; to confront its leaders persistently with the righteousness and mercy of God; to proclaim to the nation the necessity for humility and penitence before God in the face of our unprecedented power and our involvement in the sins of our time; and to pray and work for a rebirth of the spirit of righteousness and faith through which it will be able to fulfill its call to greatness and leadership in this critical hour of human destiny."

"The collapse of political faiths abroad and the reaction following the war effort at home have resulted in a dangerous spiritual vacuum among millions of people. And since the situation we now confront is even more critical than during the years of war this spiritual condition must

be recognized and met. New social and international patterns are in the making. Into this spiritual nihilism and welter of conflicting opinions the churches must inject their message through word and through personal influence."

"We call upon the churches to undertake the work of evangelism with a new zeal in view of the fearful prospect which the atomic bomb forebodes; and to turn the hearts of men from the destructive to the constructive uses of this new energy, through the power of the everlasting Gospel.

"We confront social, economic and racial issues of staggering proportions. While the church is not to become a divider of man's inheritance in these conflicts, it must come to grips with and speak to the issues which imperil the very existence of the humanity: imperialism, militarism, racism, nationalism and class conflict.

"We call upon the churches to bring the full Gospel with its theological and ethical content to bear upon the total life of man not only by proclaiming the righteousness and mercy of God, but by assisting Christians to adventure into the field of group reconciliation in the spirit of Christian faith and the constraining love of Christ."

Foreign Relief

The statement on Foreign Relief called upon the officers of the Federal Council of Churches to "take all steps necessary" to make President Truman's challenge in his public appeal known to the churches of the country. It called upon the churches to enlist its members to support "effective action by the government" and to practice voluntary rationing of needed foods.

The responsibility of the churches must include assistance to the churches of Europe and Asia "in the training of a new and younger leadership, in supplying the urgently needed Bibles, in the provision of stimulating and life-giving literature, in temporary repairs for their church and service buildings, in financial support of pastors and workers, in strengthening youth movements which will insure a Christian stamp upon their training and preparation for life." Gifts of money, bedding, clothing and shoes are "desperately needed."

In regard to displaced persons the Council stated: "We are soberly aware of the fact that some hundreds of thousands of Baltic peoples are unable to return to their homes; that millions of Germans are being transferred in forced mass migrations; that a very large number of others . . . stranded in various countries . . . are non-repatriable.

"We support our own government in cooperation with the individual governments concerned and the United Nations Organization in their efforts to assure that further movements of population be in accordance with maximum human procedures, and that constructive measures for their permanent settlement be adopted."

Racial Tensions

"We believe the church today must seek to rediscover the transforming power that 'inherited in the undivided early Christian community and then apply that power to the massive problem presented by race tensions in community life. Segregation is the pattern of our American race relations.'

"Segregation in America has always meant inferior services to the minority segregated." It is "always discriminatory." "Segregation as applied to our economic system denies to millions of our citizens free access to the means of making a living and sets for them insurmountable obstacles in their efforts to achieve freedom from want. In the greatest crisis in our history, segregation made it impossible to utilize fully large sections of our manpower in the armed forces and war production. . . . Segregation subjects sections of our population to constant humiliation and forces upon them spiritual and psychological handicaps in every relation of life. This creates a yawning and oftentimes unbridged chasm in the quality of human fellowship. . . . Still more devastating is the moral and spiritual effect upon the majority. Segregation handicaps the nation in international relationships. . . . Political segregation has disfranchised large numbers of our citizens" and increases racial tensions.

Moreover, churches have "largely accepted the pattern of racial segregation in their own life and practice." More than 90 per cent of the 6,500,000 Negro Protestant church

members are in separate Negro denominations. "Therefore, from the local church through the regional organization to the national assemblies" they are "without association in work and worship with Christians of other races except in interdenominational organizations which involve a few of their leaders." ". . . Only one-half of one per cent of the Negro Protestant Christians of the United States worship regularly in churches with fellow Christians of another race." Apparently even this occurs usually in communities with very few Negroes.

"So complete is the acceptance by the church of this segregation pattern that fellowship between white and colored Christians in America is frequently awkward and unsatisfactory. While non-white persons are not absolutely barred by rule from so-called white congregations, the self-consciousness which their presence in the congregation and in the fellowship of many local churches arouses is such that it effectively bars them from freedom to worship and fellowship within such congregations."

Church-controlled hospitals seem to follow the pattern of other hospitals. Church schools are "somewhat less segregated than hospitals," though "large numbers" follow the secular pattern completely. With "some notable exceptions," theological seminaries and training schools for Christian workers are "all too frequently on a segregated basis." Fellowship between colored and white ministers will continue to be unsatisfactory as long as this is true.

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"The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated church and a non-segregated society." To this end the Council recommended that each communion study its practice in regard to membership, fellowship, worship, services provided by church agencies, and employment.

Economic Tensions

"We are convinced . . .

"That as investors of funds in substantial amounts and as employers of labor in considerable numbers, the churches have an opportunity to demonstrate the Christian ethic at vital points in the economic order. The fact that they are exempt from the pressures of competitive enterprise and largely exempt from taxation, puts them in a favored position and invites them to exercise leadership in matters of investment and employment. Too often, however, the economic policies of the churches reflect an uncritical attitude similar to that of the less enlightened portion of the business community.

"As stewards before God the churches carry a responsibility in the administration of their funds that includes but goes beyond prudence as to their financial soundness

and the rate of return of their investments; it involves in a particular way the exercise of the Christian conscience and of understanding in relation to the social character of the purposes, policies and practices of the economic undertakings in which the funds are invested. The freedom to choose from among the investment possibilities is an important element in the choices that determine the effectiveness of the testimony of the churches to the Christian ethic.

"The lives of many persons are joined to the churches in the employer-employee relationship. There are relatively few churches that do not have at least a part-time helper, and in many instances the denominations, in their national and area offices, in their printing establishments and elsewhere, employ large numbers of employees. This means labor practices based upon labor policies, which should reflect vigorous examination and revision in the light of the principles made manifest in the faith which the churches proclaim. The churches have an obligation to support by their own example the highest standards in such matters as wages, hours, vacation provisions, and labor-management relations."

"That all Christians recognize the higher ethical value inherent in the cooperative as over against the competitive motive and that as cooperation is emphasized and competition subordinated we approach more nearly to the teachings of Jesus. We therefore encourage the extension of cooperative technique and other similar means of bringing about economic justice and brotherhood."

"Inasmuch as many people tend to accept their vocational ethics from the secular world, the churches should help them re-evaluate their vocations in terms of Christian service, putting human welfare before one's own profit. Christians of all vocations should be joined in a fellowship of sacrifice, distinguished from the secular world around them.

"The churches should emphasize the sacredness of personality lest men become pawns, exploited for profit, or pushed about for convenience, instead of being regarded as having the right to be workers together with God, and should lay constant stress upon this principle of the stewardship of life.

"That the nature of man and the structure of modern industrial society have caused the right to an opportunity for employment at an equitable wage to become a basic right. The responsibility for assuring full employment therefore rests upon all people as members of management, organized labor, agricultural, consumer and other groups and through their government."

"That the strategy which labor and management follow

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in industrial disputes should be adopted in full recognition that consequences of their decisions may extend far beyond the locality or area immediately involved, and transcend the interests of the two parties. In our interdependent national economy the outcome of a major industrial dispute is so 'affected with a public interest' that an early and constructive settlement is imperative. This calls for the maximum exercise of self-discipline by both management and labor.

"We affirm labor's right to strike, and we recognize the long-term benefits of the acknowledgment of this right to both labor and the public. But we urge the moral obligation that rests upon labor and management to enter into and carry on collective bargaining in good faith, and to utilize fully such methods of settlement as conciliation, mediation, and arbitration. Furthermore, added democratic procedures should be established whereby the essential interests of labor, management, investors and consumers may be safeguarded."

Services to Veterans

The statement on services to veterans pointed out certain important factors and listed certain principles of action.

"Attention to special needs is essential to the fulfillment of the more general needs which all persons have in common. . . . The church must give attention to the long-range human costs of the war. . . . The church is concerned with the needs of the whole man. . . . While centering its action on meeting needs through its own program, the church will cooperate with other community agencies. . . . The church must be ready to alter details of organization and program in any way which will enable more men and women to be won more completely to Christ. . . . The church must work toward the welfare of veterans both through the pastoral channel of direct service to individuals and families, and through the prophetic channel of

influencing necessary change in the social order. . . . The church has a special obligation to help veterans to understand and clarify, in the light of the Christian faith, the meaning of the war and of their own sacrifices. . . ."

But, the statement points out, the church's obligation is not only to the men and women in the armed services. Conscientious objectors returning from CPS camps, those who went to prison because of their conscientious objection and the former war workers all need the help of the church in their integration into civilian life.

Certain "basic steps in action" are considered as essential for all churches to meet veterans' needs: "continuing study" of the church's relationship to the veterans and adjustments of program indicated by this study; provision of needed counselling services, group activities, worship services, and assistance for those facing special difficulties; "specific procedures for cooperating with other agencies in regard to veterans' needs"; opportunity for "active participation" by returning service men and women in the leadership of the church.

Opposing Cut in Immigration Quotas

The following telegram was sent by the Federal Council's Executive Committee on March 19 to the Committee on Immigration and Naturalization of the House of Representatives:

"The Executive Committee of the Federal Council of the Churches of Christ in America recommends that no downward alteration of existing quotas in immigration laws be undertaken at this time. It is further recommended that Congress appoint a Commission to undertake an impartial and complete analysis of all phases of immigration policy in light of conditions resulting from the war."

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"The Church Woman"

The Church Woman, official magazine of the United Council of Church Women, contains valuable and timely information on topics of current concern, particularly for church women desiring to improve the effectiveness of interdenominational coöperation among 10,000,000 Protestant church women represented in the United Council's constituency.

Among regular features included in the magazine are exchanges of plans and projects of city and state Councils of Church Women in all parts of the country, suggestions for the observance of special Council-sponsored days—the World Day of Prayer, World Community Day and the May Fellowship Day. Public affairs pamphlets, literature published by the Foreign Policy Association and other publications containing source material on timely issues are listed. Books and motion pictures of particular interest to church women are reviewed.

Subscription price of the magazine, which is published monthly with the exception of July and August, is one dollar per year. Mrs. Abram LeGrand is the editor. Subscriptions should be sent to the office of the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Two New Books

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New Director for Commission on Returning Service Men and Women

The Executive Committee of the Federal Council, at its meeting on March 19, appointed Rev. Reuben W. Coleman as Director of its Commission on the Churches' Ministry to Returning Service Men and Women. Mr. Coleman, formerly Associate Program Director of the Army and Navy Department of the Young Men's Christian Association, charged with implementing religious emphases in Y.M.C.A.-conducted U.S.O. Clubs, takes up his new responsibilities on April 1. There will be associated with him as coöperating staff members Rev. Beverley Boyd, Executive Secretary of the Department of Christian Social Relations who, owing to ill health, found it necessary to relinquish the executive leadership of the Commission on the Churches' Ministry to Returning Service Men and Women, and Rev. Seward Hiltner, Executive Secretary of the Commission on Religion and Health, who has been intimately associated with the work of this Commission.

Mr. Coleman, prior to his coming to the staff of the Army and Navy Department of the Y.M.C.A.-U.S.O., had served as Director of Religious Education for the Disciples of Christ in Northern California and Nevada and as pastor of churches in California and Oregon. Mr. Coleman is a graduate of Phillips University in Oklahoma, with the Bachelor of Arts and Master of Arts degrees, and has pursued graduate work at New Mexico Normal University and Stanford University.

Some of the urgent tasks now before the Commission are the "Share the Housing Program for Veterans," the calling of a National Young Men's Conference on Churchmanship, counseling seminars and interdenominational ministries to veterans and their families who, as college and university students, are now living in former temporary and semi-permanent war housing areas.

An Appeal for Promotional Materials

The editor has received the following letter from Rev. Clifford O. Simpson, Center Congregational Church, Manchester, Conn.:

"I have been asked by the General Council (Congregational Christian) to set up a booth on publicity used by the local church at our next Council meeting in June at Grinnell, Iowa.

"I wonder if you could call attention to this display through the pages of the BULLETIN, that we might hear from sources beyond the Congregational denomination. I am looking for samples of folders advertising the local church that have been used for distribution to newcomers or in connection with the Every Member Canvass, materials unusually arranged that have been used for the armed forces, shut-ins, or college students, parish papers, announcements of special programs, and the like.

"I shall return any samples so requested and will distribute, where a number are given to me, to those especially interested."

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Daily Minute of Prayer

The Daily Minute of Prayer may be heard at 6:00 A. M. each day of the week including Sunday over Station WOR of the Mutual Broadcasting System. These prayers are provided to WOR by the Department of Evangelism of the Federal Council of Churches.

Correction of Error

In the article on "Church Organized Within Prison Walls" on page 16 of the January issue of the BULLETIN it was stated that the church mentioned was the only organized church at present within prison walls. However, it has been learned that there is another church in Western State Penitentiary at Pittsburgh, Pa.

News of State and Local Cooperation

Carey Hayes Recovers

Friends of Carey W. Hayes, during the past year Director of the Department of Race Relations of the Michigan Council of Churches, will rejoice to hear that he has been making steady recovery from the serious accident which befell just before Christmas, necessitating his relinquishing this work in which he made so auspicious a beginning, and dissolving the lifelong partnership existing between him and his beloved wife, Joy Mauck Hayes, instantly killed in an intersection automobile accident. They two were the only ones in his car, and the driver of the car which struck them was equally at a loss to understand how the accident occurred.

Portland Calls Lt. Commander Cooke

Election of Lt. Commander Francis T. Cooke, Navy Chaplain, as Executive Secretary of the Portland (Oregon) Council of Churches was announced by Dr. H. J. Maulbetsch, President of the Council, on February 28. Dr. Cooke succeeds the Rev. Dr. I. George Nace who resigned January 1 to become General Secretary of the Board of National Missions of the Evangelical and Reformed Church.

Dr. Cooke entered the chaplaincy from the pastorate of the First Congregational Church of Bristol, Conn. At that time he was President of the Bristol Council of Religious Education and Chairman of the

Commission on Activities of the Connecticut Council of Churches and Religious Education. He graduated from Amherst College, Yale Divinity School, and has the Ph.D. degree from the Hartford Seminary Foundation and the degree of Doctor of Divinity from Yankton College. In 1922 he was awarded a fellowship by Yale University for study in the American School of Oriental Research at Jerusalem. Upon his return he became associate minister of the Broadway Tabernacle, New York.

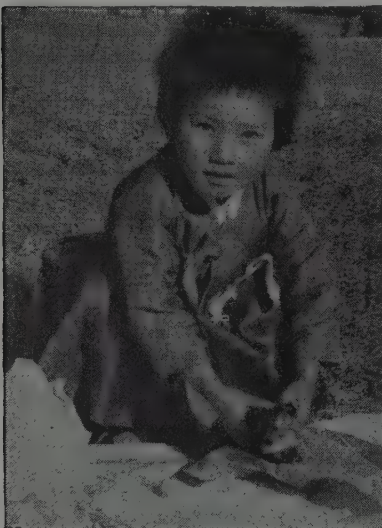
In accepting this call, Dr. Cooke said: "My experience in the armed forces has taught me that priests, ministers, rabbis and their people can live and worship in a community in a spirit of harmony and fellowship. I dedicate myself to the cause of spiritual achievement and understanding." Dr. Cooke will begin his new work April 23, 1946.

Social Action

The Department of Social Action of the Cleveland Church Federation has launched a study of the problems of the man who must work on Sunday. What is happening concerning the right of a man to worship and to be with his family on Sunday? The results of this study will enable the department to furnish pastors and churches with information.

Radio Workshop

The Radio Committee of the New Haven Council of Churches has announced plans for a radio workshop to be held at the studio of WNHC on Monday, April 29, 1946. The workshop will be under the direction of Miss Eleanor Inman, Director of Religious Broadcasts for CBS, and the Rev. Everett C. Parker of the Department of Religious Radio of the Congregational Christian Churches, New York.



GIFT FOR A BOY

Like any American child, this Korean boy enjoys gifts—at Easter or any other time. And like all children he probably places more value on his little toy than he does on the more precious things of life. Parents usually see that their kiddies are given food and shelter, education and religious training.

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Oregon State Council Enlarges Its Program

Major expansion of the work of the Oregon Council of Churches as a postwar aid to all Protestant work in the state was voted by the annual meeting on February 14, 1946. Employment of a full-time executive secretary was authorized and plans were inaugurated for the raising of a budget ranging from \$7,500 to \$10,000.

Betty Rogers, speaking for the state Christian Youth Council, told of the need of a youth program to affect the wave of adolescent delinquency. The Weekday School Committee was requested to publish a pamphlet to guide local churches and school boards in establishing released time weekday church schools. The state council of church women met concurrently with the state council of churches.

Oakland Calls Howard C. Busching

Accepting the call extended to him to become the Executive Secretary of the Oakland Council of Churches, Howard Chester Busching, formerly Executive Secretary of the Vancouver (Washington) Council of Churches, will succeed the Rev. Eugene A. Hessel. Mr. Hessel expects to enter foreign missions service and will relinquish his present duties about April 1.

Mr. Busching, a native of Indiana, graduated from the University of Michigan, and has his S.T.M. degree from Boston University. He has also studied law, sociology and speech psychology at Indiana University and the University of Michigan. He was ordained to the Christian ministry

of the Methodist Church. He has had wide experience in council work, with special emphasis upon its wartime services, race relations and child welfare. Mr. Busching will begin his new work on April 15.

Queens Federation Purchases New Home

Following five years' occupancy of a house at 86-17 105 Street, Richmond Hill, the Queens Church Federation has purchased this property for a permanent home for cooperative Protestantism in the borough of Queens, New York. Eventually the entire house will be used solely for Federation purposes and the ten rooms will provide adequate space for offices and meetings conducted by the Federation. The Federation has launched a "Fifteenth Anniversary Campaign" to cover the budget for 1946-1947 plus \$9,000, the purchase price for the new headquarters.

Denver Goes Over the Top

The Denver Council's Finance Campaign for a goal of \$13,500.00 went over the top with each division exceeding its quota. The total received was \$14,352.75.

In connection with the above announcement the *Colorado Church Chimes*, official news organ of the Colorado and Denver Councils of Churches, reports two staff changes. Rev. Harvey Marks became Associate Secretary and Director of Visual Aids on March 1. Miss Joyce C. West has been added to the secretarial staff of the council.

The Denver Council has recently concluded a group of special meetings featuring a team of internationally known leaders. These included: "New Light on Ancient Scriptures" by Dr. Clarence Tucker Craig, "The Christian Faith in the World Community Today" by Mr. Martin Rodriguez of Honduras, Mlle. Elizabeth Perdrizet of France, Rev. Samuel Devapragasam of India, Rev. Arthur Gray of Chicago and Dr. Ruth Isabel Seabury of Boston.

Town and Country Survey

The Town and Country Department of the Massachusetts Council of Churches is cooperating with the New England Town and Country Church Commission in a survey of the cooperative work in local churches throughout New England. The information which should come from the questionnaires will be valuable in indicating the significant trends and values of the federated and community churches.

Race Relations Clinic

The race problem in the fields of housing, employment, recreation and community resources was laid squarely on the shoulders of ministers and laymen at the two-day Race Relations Clinic, sponsored by the Kansas City Council of Churches in cooperation with twenty-five civic and social welfare groups and labor organizations February 25 and 26.

Sub-standard housing, housing shortage for Negro veterans and their families, lack of employment for Negroes in skilled and semi-skilled jobs, of eating places in downtown Kansas City where thousands of Negroes are employed and there is only one small eating place at the Y.W.C.A. to serve them, and discrimination and segregation in parks and tax-supported institutions, were conditions brought out by the fact-finding committees of the Clinic. Over 200 people attended the Clinic and took part in the discussion groups.

Protestant Council Creates a Human Relations Commission

The Protestant Council of New York has created a Human Relations Commission under the following sanction:

"It is the purpose of the Human Relations Commission to give leadership to the Protestant community of New York in bringing Christian principles and influence to bear upon issues of human relations and human welfare.

"The Commission, to be appointed by the Executive Committee of the Protestant Council, shall be a representative body of men and women, lay and clerical, each of whom is loyally committed to the authority of Christian principles and values and courageously determined to discover their relevance to human relations.

"It shall be the duty of the Human Relations Commission to search for conclusions regarding vital human issues through a process of bringing Christian principles and values to bear upon facts."

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Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. A certificate of intent must be filed before October 1 for the 1947 award.

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Ohio Pastors' Convocation

With the registration of 2,378 ministers and a roster of inspirational speakers pointing the way toward a better world, the 27th annual Ohio Pastors' Convention held January 28 to 31, in Memorial Hall, Columbus, was one of the great pastors' conventions of all times. From the point of view of fellowship, spiritual uplift and mental stimulation, the 1946 Convention, according to many who attended, was the best yet. Congratulations, Ohio and B. F. Lamb!

**Atlanta Reports
New Work Successful**

A new committee in the Atlanta (Ga.) Council during 1945 was the Committee on Marriage and the Home. Judge Frank Hooper spoke to the Council in March, calling attention to the alarming increase in the number of divorces in Fulton County in recent years, and to the fact that the county's rate of increase has been more than three times the national average in the past seven years. Dr. William V. Gardner and his committee were asked to study this condition, and to suggest ways in which the churches can make a constructive contribution. After much study, the first step was undertaken in asking Dr. Leland Foster Wood to conduct an Institute on Marriage and the Home. This institute was held immediately after the beginning of the new year, with major emphasis on the work of pastors as counselors in marital problems.

Staff Appointments

Chaplain O. W. Sedam has been appointed Executive Secretary of the Redlands (California) Council of Churches.

Miss Ellen E. Smith of Fresno has been appointed Director of Weekday Religious Education for the Northern California Council of Churches.

Rev. Frederick Kuether, Jr., has been elected Institutional Minister for the Chicago Church Federation.

Dr. Murray Leiper has been elected Associate Director of Research and Survey of the Chicago Church Federation.

Mrs. J. R. Shafer has been appointed Director of Weekday Religious Education for the South Bend Council of Churches.

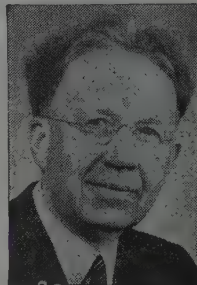
Rev. Arthur A. Schade, formerly Executive Secretary of "Allied Forces, Inc." of Rochester, N. Y., has been elected Executive Secretary of the South Dakota Council of Churches.

**New Councils of
Churches Organized**

The Newton (Mass.) Council of Churches has been organized under the presidency of Mr. Lucius E. Thayer.

The Rockland (Mass.) Council of Churches has been organized under the presidency of Mr. Arthur Wilcox.

The Farmington-Wilton-Phillips (Maine) churches have drafted a constitution for a community council of churches.



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• Among the New Books •

The New Leviathan

By PAUL HUTCHINSON
Willett, Clark & Co. \$3.50.

Taking the name "leviathan" for the authoritarian state from Hobbes, the British thinker, the author of this brilliant book discusses the threat to human freedom which lies behind world-wide totalitarian tendencies (by no means eliminated with the downfall of the Axis). An avowedly authoritarian-totalitarian state—

Russia—emerges as the principal victor. The threat is imminent. For totalitarianism, even as exemplified in the Soviet, presents the state as the object of supreme loyalty, as the only source of meaning for individual life, and as the custodian of truth. The Christian religion, reserving these prerogatives to God alone, logically leads to democracy. Any ideology which usurps them leads to enslavement.

But the threat is much broader. Even in America, since the Supreme Court's unchallenged "Macintosh decision," the state asserts that it and not God is the ultimate authority over conscience. And the experiences of the war tended to highlight and increase this dangerous assumption of authority.

As if this were not enough, it appears that the coming of the atomic age represents still greater probabilities of state aggrandizement. All the more because of the simultaneous heightening of political and economic imperialisms, making a mockery—for example—of the Atlantic Charter and challenging already the rights of the Christian missions.

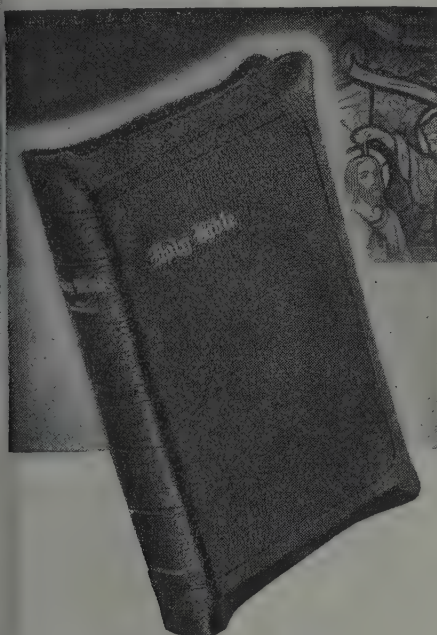
If "Leviathan" is a menace to Christian freedom in communism, in war, and in imperialist policy, it is also a menace even in democratic peace because of the swing from concern for freedom to concern for security. The baffling difficulties of unemployment and hunger will tend to throw more and more responsibility on the state. And the demand for state planning, involving new powers over the individual, will only confirm state domination. The finding of an answer is one pressing challenge of the hour for free men if they are to remain free.

This leads the author to specific consideration of religious liberty, following the studies of Searle Bates. The areas where it exists seem in danger of contracting, since all civil liberties are endangered in the modern world. Despite fair words from some sincere Catholics, the evidences are overwhelming that their Church believes only in its own brand of liberty—which to Protestants is and will remain intolerable. The major responsibility of safeguarding liberty, therefore, devolves upon non-Roman churches.

The concluding portion of the book is devoted to a discussion of the positive answer which Dr. Hutchinson believes can be found in the reassertion of God's universal moral law and the obligations it imposes on nations as well as individuals. Its application is to be found in working out the assumptions of world-community, always the antithesis of tyranny and the negation of the totalitarian state. Faith in, and obedience to, the moral law, while the only answer, is no panacea. There are relativities. But the Church knows the meaning of that final "ought" which is the voice of God and which the state no more than man can ultimately disregard.

Yet in all its approaches to the ordering of society the Church must seek only to persuade, never to coerce. Its most immediate and pressing battle is in the areas of education.

Everywhere in the state we see "little men with little minds throwing up little words against gigantic problems," but the Church by proclaiming its great word concerning the nature and will of the Christian God makes its contribution to the defeat of Leviathan.



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"The control of atomic energy confronts us with a problem so insoluble in nationalistic terms that the world state idea must now be accepted in principle. To the Church falls the responsibility not only of fostering the idea in principle but rousing the will of the peoples to move toward the goal."

The author concludes: "The Christian Church should rejoice in the providential preparation which has placed a new emphasis on its own ecumenicity. It may well be that the most direct way in which to bear witness to the need for unity among the peoples is by demonstrating a world-wide unity among the Churches." H.S.L.

The Keeper of the Door

By GEORGE E. SWEAZEY

Bethany Press, St. Louis, Mo. \$2.00.

Here is a book that is different. The author is George E. Sweazey, Secretary of the Department of Evangelism of the Board of National Missions of the Presbyterian Church (USA).

Eleven sermons, rich in content, make up the book. The burden of these sermons is the "moral, religious and social life of the home and family." The book is different from other books on the home and family in that its approach is not sentimental or "surface" but factual, discerning and inspiring.

This book has great value for ministers, as a resource for messages on Mother's Day and on the family.

This volume has help in it for parents. They will find in it a rich vein of ore to

help enrich their homes and enhance their role as fathers and mothers.

It is well written. It shows careful thought and much research. The subjects of the chapters are fresh. The author gathers material from wide fields and has hived them into this one volume.

As Mother's Day approaches, many sons and daughters would do well to give copies of this book as a present to their mothers. J.M.B.

Building Your Marriage

By EVELYN MILLIS DUVALL

Public Affairs Committee, New York. 10c.

Mrs. Duvall has presented in compact form an interpretation of marriage as a creative achievement and as a growth of two people into a shared life. Success is to be achieved by making a transition from romantic love to married love. The essence of her interpretation is that "Romantic love is sweet, but married love is sturdy."

The author gives young people a sensible idea of what to expect in marriage and how to go about it to make their reasonable expectations come true. Making love permeate their daily lives, using money constructively, getting along with in-laws, settling differences, attitudes toward religion, a philosophy of life and "learning as you go along" are helpfully considered.

This pamphlet is valuable for any young person to read. It is also a good brief guide for a series of discussion meetings for a young adult group in a church or elsewhere.

The Study of the Bible

By ERNEST CADMAN COLWELL
University of Chicago Press. \$2.00.

This study by the President of the University of Chicago and Dean of its Divinity School deals with the origin and growth of the Bible, its transmission, its translation, its interpretation—particularly the latter. Three modes are discussed: "modernizing," the mode of literary criticism and that of historical criticism. It is a careful and scholarly work but not a difficult one to read or to use in an intelligent approach to the Bible. Its purpose is relatively simple and the author goes a long way toward achieving that purpose. He has provided not only an illuminating discussion of important processes by which the Bible came to be—and came to us across the centuries—but he likewise places in the hands of the student the tools he will need to make his own study and reach his own conclusions. The books suggested are described and classified—and the list covers a wide range. It is a stimulating as well as an illuminating book. It provides "the student with some solid ground on which to stand while he works!"

H.S.L.

Religion in Russia

By ROBERT PIERCE CASEY
Harper & Bro. \$2.00.

The author, who is Professor of Biblical Literature and the History of Religion at Brown University, outlines the history of the Church in Russia, including the sects, and describes the basic ideas behind the anti-religious policies of the Soviets. He then traces the history of the quarter century of vigorous anti-religious persecution before discussing the wartime revivals



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of orthodoxy and the prospects of the Churches in the Russia of tomorrow. Much valuable illustrative material accompanies his account of the quasi-religious development of Marxist ideology and he weighs the possibility of the rise of a full-fledged rival religion without venturing a definite prophecy. He sees orthodoxy's future in the Soviet better assured than that of Catholicism or Protestantism but thinks that unforeseeable political developments will have much to do with determining the future of all forms of Christianity since they are all in basic conflict with the ideology and moral ethos of communist materialism. The restoration of many former liberties to the Churches, the return of about half the properties seized in 1923, the growing interest of youth and the outreach toward orthodoxy outside of Russia all seem favorable if not unqualifiedly indicative of the future. H.S.L.

Christ the Lord

By JOHN KNOX
Willett, Clark & Co. \$1.75.

Jesus—a person remembered, a person still known, a cosmic fact interpreted: this might be said to form the framework of this striking little book. The author says: "The meaning of Jesus in the early Church is nothing less than the whole meaning of the whole New Testament. It is even more than that, for it is the meaning of the life of the early Church itself." And it is his view that the statement of the early Church "Jesus is Lord" was not "the conclusion of a syllogism; it was a fact given in the life of the community."

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The Will of God for These Days

By KIRBY PAGE
La Habra Press, La Habra, Calif. \$1.00

This volume grows from Dr. Page's conviction "that our problems could be solved if we could multiply sufficiently the number of men and women, who are really Christian in enough areas of life." It is his usual trenchant, hard-bitten demand for inner allegiance in prayer to Christ, and outer social action of a Christian-revolutionary sort, in short, liberalism with a New Testament edge. J.O.N.

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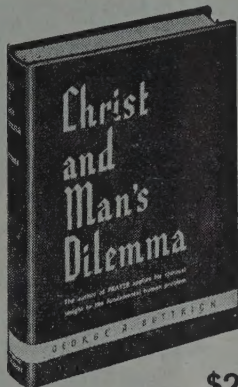
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THE CONTENTS

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Our knowledge of the ignorance, wickedness, and mortality which have brought us to the edge of chaos, yet our impotence of ourselves to overcome them—this is man's dilemma. The book traces the Gospel which is the light that pierces the gloom.

CHRIST AND OUR IGNORANCE

This chapter unmasks life's falsities and pleads for a knowledge that gives real answers to the burning interrogations of life. We call upon science and philosophy, but they give a dusty answer. Jesus is the interpreter of the mystery of life.

CHRIST AND OUR WICKEDNESS

The author admits the awful reality of sin, and justly places it beyond human wit: it is a fact for the skill of God to handle. But through the darkness of our sin he projects the steady light of redemption through Christ.

CHRIST AND OUR MORTALITY

The author's creative thinking, consecrated by the radiance of sincere humility and intellectual honesty, offers a new interpretation of Jesus' meaning of life and death, an interpretation that goes deep to the basic faith in man.

CHRIST AND BUSINESS

Finding in modern business an appalling ignorance, the author traces through its fabric the other aspects of man's dilemma as well. He shows that certain worldly-wise axioms of business are really vicious and false.

CHRIST AND EDUCATION

Believing that secular education is rife with assumptions that are either poor half-truths or falsities, the author gives a thought-provoking analysis of public education, dealing with the true relation of the home, the state, the Church.

CHRIST AND THE MACHINE

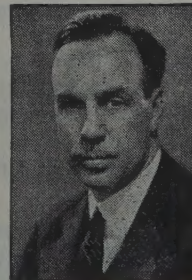
Viewing the machine in modern society as a "new index and a new mandate in friendship," the author lays his emphasis upon man. It is he that is real and not the machine. The phenomenon of the machine, however, furnishes him the crossroads of decision.

MAN'S RESPONSE

The Kingdom of God cannot be built by mass psychology. A man must start it. The singular is more powerful than the plural for sheer initiative. Our age is climactic. Man must choose now between himself and Christ.

THE AUTHOR

GEORGE ARTHUR BUTTRICK, pastor of Madison Avenue Presbyterian Church, New York, is widely known as one of the leading thinkers of this generation. His first book, *The Parables of Jesus*, was immediately recognized as a notable contribution to religious literature. His important *PRAYER* is hailed by some as possibly the most enduring book of the first half of the twentieth century.



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The author is a professor at Union Theological Seminary. U.S.L.

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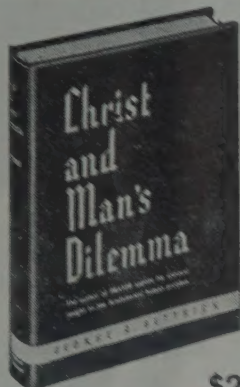
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THE CONTENTS

THE DILEMMA

Our knowledge of the ignorance, wickedness, and mortality which have brought us to the edge of chaos, yet our impotence of ourselves to overcome them—this is man's dilemma. The book traces the Gospel which is the light that pierces the gloom.

CHRIST AND OUR IGNORANCE

This chapter unmasks life's falsities and pleads for a knowledge that gives real answers to the burning interrogations of life. We call upon science and philosophy, but they give a dusty answer. Jesus is the interpreter of the mystery of life.

CHRIST AND OUR WICKEDNESS

The author admits the awful reality of sin, and justly pines it beyond human wit: it is a fact for the skill of God to handle. But through the darkness of our sin he projects the steady light of redemption through Christ.

CHRIST AND OUR MORTALITY

The author's creative thinking, consecrated by the radiance of sincere humility and intellectual honesty, offers a new interpretation of Jesus' meaning of life and death, an interpretation that goes deep to the basic faith in man.

CHRIST AND BUSINESS

Finding in modern business an appalling ignorance, the author traces through its fabric the other aspects of man's dilemma as well. He shows that certain worldly-wise axioms of business are really vicious and false.

CHRIST AND EDUCATION

Believing that secular education is rife with assumptions that are either poor half-truths or falsities, the author gives a thought-provoking analysis of public education, dealing with the true relation of the home, the state, the Church.

CHRIST AND THE MACHINE

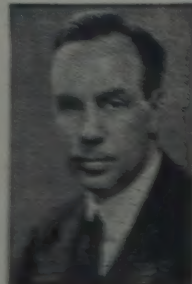
Viewing the machine in modern society as a "new index and a new mandate in friendship," the author lays his emphasis upon man. It is he that is real and not the machine. The phenomenon of the machine, however, furnishes him the crossroads of decision.

MAN'S RESPONSE

The Kingdom of God cannot be built by mass psychology. A man must start it. The singular is more powerful than the plural for sheer initiative. Our age is climactic. Man must choose now between himself and Christ.

THE AUTHOR

GEORGE ARTHUR BUTTRICK, pastor of Madison Avenue Presbyterian Church, New York, is widely known as one of the leading thinkers of this generation. His first book, *The Parables of Jesus*, was immediately recognized as a notable contribution to religious literature. His important *PRAYER* is hailed by some as possibly the most enduring book of the first half of the twentieth century.

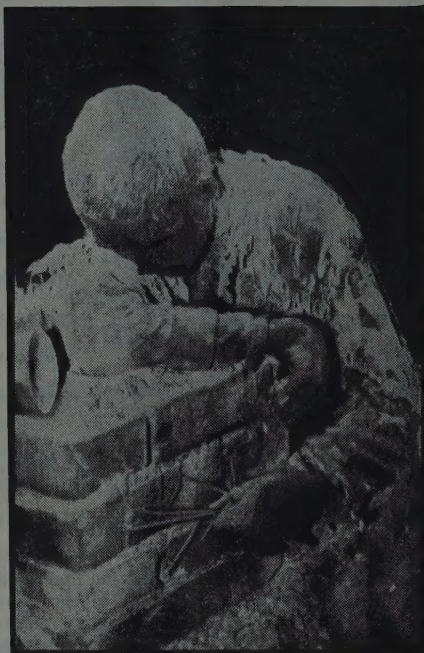


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